

## The Need of the Giver to Give

By T. K. Thompson

The deepest motive for giving is to express our gratitude to God for the gift of Jesus Christ. For Christian, Jesus Christ is the center of history. He is our example in the daily conduct of our lives; he is our hope for eternal life. He is the living of God in human experience. We give our time and money because we want every boy and girl, every man and woman to have the joy we have had in knowing, loving and serving Jesus Christ.

Even though our commitment has always been inadequate and partial, nevertheless, in our better moments at least, we wish to be partners with God in sharing the glorious good news of Jesus Christ to all the world.

We would like to give a major contribution to a second motive in giving, which is confessedly more selfish and not unworthy in our Christian living. This second motive is: giving as a means of growth in the Christian life. The Apostle Paul quotes from our Lord, "It is more blessed to give than to receive." This quotation does not appear in the gospels, and all of us are deeply indebted to the great apostle for his communication of one of Jesus' teachings. This scripture seems to suggest that it is not improper to seek a blessing, even in our giving. A very profound theological controversy has continued through most of Christian history on this point. There are those who say that it is necessary for the

Christian to get rid of every selfish desire and that growth in grace and growth in Christian living is a matter of a progressive overcoming of every selfish impulse.

On the other hand there are those like Reinhold Niebuhr and others who maintain with St. Augustine that every human decision has an element of selfishness in it, even the act of generous charity to a beggar. Even a gift of a great sum of money to a church or philanthropic institution has an element of selfishness in it.

As far as I am concerned, it seems to me that in this human life of ours we shall never get over the element of desire. The question is not whether we will desire this or that good, but what will be the good that we will be striving after. I will agree with Niebuhr that there is indeed an element of selfishness in this striving, even in our striving after God. Even in this matter of motivation for giving, there is always an element of selfishness. Even in our giving we seek a blessing.

Out of this background, let us proceed to say that, first, life is actually enriched by giving. In this physical life, in which we find ourselves, parents are made richer and fuller personalities because they give themselves to their children, and a mother's willingness to give her life to her child makes her a richer person.

More than a hundred years ago,

Horace Bushnell wrote an epoch-making book, titled *The Vicarious Sacrifice*. In this book, Bushnell showed that, at its heart, Christianity had the great fact that by Christ's death the Christian is made alive; in every giving, as in every parting, there is a little symbol of death. Yet it is precisely this pouring out of life on others that strengthens and ennobles Christian living.

Giving is more blessed than receiving, because giving is God-like. For most of us I suppose our favorite scripture verse is John 3:16, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." Note the close relation between loving and giving. It is the nature of God to pour out his love as a grace-gift, completely apart from any question of reciprocity. It is the nature of God to give.

Now to be sure, most of us have little about us that is God-like. Nevertheless, in moments of high inspiration when we allow God's spirit to dwell in our lives, it is possible for us to manifest something of the grace of God and to become genuine channels for the gift of God's love. This is the great and profound meaning of the 13th chapter of First Corinthians. "Weak and unworthy as we are and prone to selfishness in all of our decisions, nevertheless, we can each become a channel of God's love."

As we think of our leadership responsibility in both giving and guiding and leading others to give, our deepest motive for giving is our gratitude to God for the gift of Jesus Christ. The second motive, however, is closely related. As we open our lives to the indwelling of God's spirit, we grow in the grace of giving and indeed we grow in likeness to God.

—Gospel Messenger.



# News and Notes

**Pastor Jerrold Elling** of Brush, Colorado, has accepted a call extended to him from Sharon Lutheran Church, Calgary, Alberta, Canada.

**Racine, Wis.** Some 20 members were received into Immanuel Luth. Church, in July.

**Portland, Ore.,** Rev. C. Skriver Kloth, pastor. Thirty-six new members were received recently into the church. 149 attended the Daily Vacation Bible School.

## Well Known Iowa Woman Summoned

Mrs. A. C. Johnson of Bradgate, Ia., a member of Trinity Lutheran Church, Rutland, Iowa, passed away July 10, at the age of 82 and funeral services were held for her at Rutland and Moorhead, Iowa, July 14. Interment was at Moorhead. She is survived by three children, a brother and a number of grandchildren and great-grandchildren.

One of her friends, Mrs. Caroline Madsen, writes the following in her memory:

"Mrs. Johnson was a very devout Christian woman who never lost an opportunity to witness for her Savior. She did this in many ways; by calling on the sick, bringing flowers or sending letters, those in need of food were helped and those who needed a bit of sewing, etc. She passed away very quietly on Sunday evening after having spent a usual day attending church services in the morning (where she brought her bouquet of flowers), dinner in the home of her son-in-law and daughter, Mr. and Mrs. Hans Isaacson, who live across the street from her home, and then resting and writing letters in the afternoon—was summoned according to her wish, 'quickly so I'll not bother anyone.'

"Our Ladies Aid will miss her for she was a very good worker and she always wanted us to help all the missions. At her funeral many memorial gifts were given in her name.

"Pastor Wesley Andersen used the text from Rev. 14:13 at the services in the Rutland Church. May God bless her memory among us!"

## Eben-Ezer Lutheran Home and Hospital, Brush Colorado

### 20 Appeals Since June 1st

**Eben-Ezer Sunday**—the 13th Sunday after Trinity, September 4th—reminds

us that a greeting from here is overdue.

With the wonderful text of that Sunday in mind we are thankful to God and to you fellow workers that we can look back upon a year in which we every day have been able to help the Good Samaritan take care of those He brought to our Home. We are happy to know that church groups are building homes for the same cause in other parts of our nation. But with 70 guests looking to us daily for help to body and soul, and with many waiting for room—20 appeals since June 1st—we pray that God will place it upon the hearts of our friends to help speed the day that we make room for more of those waiting.

It is by looking back and remembering the many tokens of God's grace that we take courage to look forward to solve the many problems that lie ahead and meet the need that confronts us daily. Many, many friends have remembered us with gifts and encouraging letters. During the year we saw the re-decoration of much of the good old Home "Bethesda"—where most of our sick people live—especially the sitting hall that has become far too small for our "family." We got a better sound-system so that all three floors as well as the hospital can share what takes place in church and chapterhouse. Our church organ underwent a much needed re-build. Our boilers and heating system was overhauled, so that nobody need feel cold when the sudden storms from the North appear; and water from the city has replaced the more expensive softener system. A modern incinerator should also improve our working conditions. All these things, and more of them, are needed to relieve the physical burdens of our guests. But our greatest privilege is the unnumbered opportunities given to share the Gospel with one another in Church, Home and Hospital alike, thereby trying to live up to our inheritance: to keep Eben-Ezer as a Church-Home.

Our Board of Trustees will at the annual meeting—October 14-16—discuss the future planning for the Madsen Memorial Nursing Home, for which we have received only about 15% of the cost. But since we will continue to make use of "Bethesda"

for aged and sick people as well as making a home for the Sisters, hope and pray, that some of friends will help us to improve the Home.

We need in a very near future: An **expansion of the sitting room** first floor and of the dining-room the basement (estimated cost: \$4,500) 2) A **person-elevator** to replace the winding tower-steps, that has been hardship for guests, sisters and nurses alike. —Will you be kind to give the immediate need a thought on **Eben-Ezer Sunday** and the coming days?

God who gave us the name: Eben-Ezer: "Hitherto the Lord has helped us...will also give us...a future and hope..." Jer. 29:11.

Rev. and Mrs. Victor Bagg and the Sisters.

**Rutland, Iowa.** Trinity Lutheran Ladies Aid members have been busy this spring and summer. In April they were host to the Circuit Meeting where Missionary Arnfeld C. Morck was guest speaker. Our circuit included Cedar Falls, Coulter, Humboldt and Rolfe. In May we served at the Father-Son Banquet, and in June the Bradgate High School Alumni banquet.

Recently at our annual guest day we entertained the Dorcas Society of Humboldt, the Methodist Ladies Aid of Rutland and the Ladies Aid of the E.L.C. Church of Bode. Miss Maud King of Humboldt gave a talk on her visit to the Holy Land. Musical numbers included an organ solo "The Lost Chord" by Mrs. Hans Isaacson; vocal solo "Tell Me the Story of Jesus" by Mrs. Richard Williams, and "The Holy City" by Mrs. Irvin Pedersen. Mrs. Pedersen is one of several new brides who have joined our church during the past year.

**Nurse called to Sudan Mission.** Miss Ilean Rohe of Kenmare, North Dakota, a graduate nurse from the hospital in Minot, North Dakota, and also a graduate from the Bible and Missionary Courses of the Lutheran Bible Institute in Minneapolis, has been called by the Board of Foreign Missions to serve in our Sudan Mission in Nigeria, Africa. She will be commissioned on October 9 at the Nazareth Lutheran Church in Kenmare, North Dakota.

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Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

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Spencer, Iowa

should be reviewed and books to be reviewed should be sent to the editor at Spencer, Ia. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year if the congregation has The Ansgar Lutheran in every home—**Church Paper in Every Home Plan.** Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When **CHANGE OF ADDRESS** is desired give old as well as new address. Entered as second-class matter, December 14, 1927, at the Post Office at Blair, Nebr., under Act of March 3, 1879.



# Editorials and Comments

## LOOKING AT THE CHURCH

It is fortunate that several men have consented to write articles on the topic, Looking at the Church. This is popular in the United States right now, and it is for us to take a look at the work the Church is doing in meeting that need.

We are rather interested in Pastor Videbeck's article, No. 9, in which he discusses stewardship and evangelism. He touches on some important points.

After we read through his article we got the Yearbook of the Synod. We had read the reports, and we also read what took place at the annual convention. Therefore we turned to the statistics. Finally we turned to the financial reports of the benevolence of each congregation.

Most of the congregations seem to aim to pay the exact quota. They look upon the quota as a legal obligation. Some of them pay a few dollars more than the quota to be sure that they will appear with bold letters in the annual report.

Only one district which had given more than its quota was the Illinois District.

Now we have to think of the congregations that went over their quota and those that failed to reach it. Perhaps these two types of congregations are the legalistic minded. We cannot get away from the fact that it would be better if we were motivated a bit more by the love of Christ and less by the legal pressure of the quota.

Therefore, we urge the reading of these articles by several pastors. It makes us happy that so many pastors have responded to our request. It indicates the pastors are thinking a great deal about this subject.

## CONFERENCE AND CONGREGATIONAL CHRISTIANITY

We have little faith in conferences, especially big conferences, writes Bishop Eivind Berggrav in "Kirke og Kyrke," January 1955. He discusses the possibility of an exchange of not only pastors but ordinary lay people with the Lutheran Church in America. He holds that the daily life in the congregations in the United States may teach the Norwegian Church a number of things.

Not long ago we had a letter from one of our pastors which said: "I don't go for conference Christianity as much as I go for congregational Christianity." One pastor of another synod said somewhat ironically: "Those big conventions are held so that the full time men can come home to speak to now and then."

It makes it somewhat natural for us to write about this subject right now. Big youth conventions have been held in the United States and Canada. A big Baptist convention has just been held in England. We believe much inspiration may be obtained at these big conventions, but the fact is that they only touch very few

of the total number of members of any church body or of any Luther League.

The tendency to centralize things makes it tempting to delude yourself with the fact that big successful conventions are of great importance. We discussed this with our youth director sometime ago. The big problem in Luther League work is not that of national leadership but of pastoral and congregational leadership. We believe that a rally of four or five congregations may be of greater value for the individual, if they are well planned, than the big conventions. (There is something amusing in some of the resolutions that come from some of those big conventions. They represent young people of an average age of 16. Some of the resolutions they pass are certainly not the outgrowth of the thinking of the young people, but it was the leaders who drafted them and asked the young people to vote for them.)

We do believe that the local work and then the work of neighboring leagues will make the real impression.

## BROWN SHOES AND THE LIVING LIGHT

On our recent vacation we attended a Lutheran Church one Sunday morning. It was a good service. The liturgy was well done, the congregation took part, the singing was spirited, the sermon was good.

On the altar there was the red living light, which we really don't like. The pastor wore his white surplice and green stole. But then we noticed that his robe was rather short. We could see almost a foot of light gray pants and on his feet we noticed some nice brown shoes.

Now some reader will say that we should not be looking for such things but pay attention to the service. But we simply could not help ourselves noticing the gray pants and the brown shoes.

We also noticed something else. The organist was very able. But since the organ console was very visible she should have put a pile of music down on the floor beside her and not on top of the console.

The ushers had a fine carnation in their lapel, but our usher ushered us in during part of the liturgy.

Was this church in our synod or in some other synod? Well, this is our secret.

## AIR CONDITIONING FOR CHURCHES

A few forward-looking congregations have installed air conditioning. It seems logical enough. If we're willing to warm the church in winter, it's equally proper to cool it in summer. If air conditioning seems expensive, so do carpets and stained-glass windows and organs. Comfort is a factor affecting the congregation, even if it's only a minor one.

Some things that would have made our grandfathers gasp in surprise are considered acceptable in church life today. We condone drive-in services, planned so that people won't even have to leave their cars when

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# POWER WITH GOD AND WITH MEN

By Otto Nielsen

"Thou hast power with God and with men." (Gen. 32:28) Thus God spoke to Jacob of old during an hour in which Jacob trembled in weakness and in fear of meeting his brother, who had come out to meet him with a powerful force of warriors. Christ, many years later, said to a small group of poorly equipped and weak men, who were to go out and evangelize the world, "Behold I send forth the promise of my Father upon you; but tarry ye in the city, until ye be clothed with power from on high."

This is the atomic age. The most terrible and destructive weapon of all ages and generations has come into the hand of modern man. What shall we do to stop it or to turn its mighty force into channels for good? That is the question of the day. How shall we, you and I and our fellow Christians meet these terrific forces of evil turned loose on humanity today? Why is there so little power of God manifested in us and among us in the Christian circles? These and many other life questions we ask ourselves every day.

## GOD'S PURPOSE

What is God's purpose with His power, the power which is so far above any and all atomic power and which man has or ever will be able to invent or harness? Let us be clear on this first. It is God's first and foremost purpose that you, if you are a Christian, should possess a full measure of it. He proved that when He sent His only beloved Son to this world to be your Savior. Christ has proved it by His redemption, His atonement on the cross of Calvary. He made it possible that you and I should win over the combined forces of the world, hell and the devil. And in bestowing this power upon you, He would that you should live such a holy and clean life that you might also have power with men, that you should make use of this power and not store it away or keep it a secret.

Why then are you not more possessed with this power of God? Why are you not filled with more energy, sparkling with fire from on high, and with a holy zeal to touch the lives of men and women who are on the brink of eternal disaster? The fault is not with God or with the pierced hands of Christ, but with you who are polluted with sinful thoughts and acts. No one has ever received as much power from God as Christ would like to give. These are some of the reasons at least why you don't possess this power with God and with men in a full measure. Let us look at a few more reasons why we don't possess more of this power.

## TARRY WITH THE LORD

You do not tarry with the Lord long enough to be filled with His power. The Lord fills you with His power only in proportion as you tarry with Him. Jacob tarried with the Lord till the break of day. He kept clinging to Him and cried out: "I will not let Thee go till Thou bless me." The little group of disciples had to tarry in the city until God filled them with His Spirit and Power. They spent that time in the "Upper Room" in prayer and meditation. So many of us are in a hurry, on the run, so busy, trying to keep up with a streamlined, atomic age, that we lose out on the greatest power, namely power with God and with men.

You do not use enough of this power. God gives you only as much as you are willing to make use of, no more, no less. The more you use, the more there is for you to use. You will never come to the end of the resources of the power of God. Wonderful, isn't it? There are no strings attached to it, no economy rules, no price control applied, you draw from His Fullness, "Of His fullness we all received, and grace for

grace." But God will not waste His power, His grace gifts. He will only give you as much as you will make use of, but He will give you all that you will use and for any use in His service there is no limit to this power.

## CHOKING THE CHANNELS

There is yet another reason, and there might be more, for having so little of God's power in your life. You choke the channels through which this power comes into your life. You might choke the channel by silence, cowardice; or you might choke it by the things with which you are so wrapped up in your daily life. Perhaps it is some habit you have developed and will not give up; or you are associated with the kind of company which hinders you from living a free and happy Christian life; or it might be your business methods and connections, they are not based on Christian principles. Oh, how Christians at times have choked to death by any one or all of these. You thought you would gain a little prestige, a little favor, a little more power, but you lost out both with God and with men.

If you, my friends, would like to know how you can remedy this situation and get more power with God and with men, that your life might not be lived in vain but for the purpose God intended for you, I would like to tell you the only way you can get this power of God to flow freely into your life is to pull out the one plug which hinders the Living Water from flowing into your life. What is that plug? I don't know; but you know. You might need more love from the Old Book, for God's Word. Perhaps you don't read the Word, meditate upon it and live in it as you used to or as you should. See to it that there is a clear channel through which God can pour into your life His precious, blessed and powerful Word. It might be that you have a big plug hindered you in your prayer life. You don't spend as much time in prayer as you ought to do. You pray only once in a while, on special occasions, when you are in desperate need. Your daily life has suffered shipwreck and you are not in daily contact with the power of God. How can you then expect the power of God to flow freely into your life? You are not living the kind of life it behooves a Christian to live. It is not as pure, as unselfish or as devoted as the Master requires. You are dishonest with yourself, your fellow men or with God. The power of God cannot flow through such choked channels. You don't have the passion for souls, it makes very little difference to you whether your fellow men are saved or lost; you never lift a finger or your voice to warn them or help them. No wonder so little power of God is manifested in your life, no wonder you have so little influence or power with men. Or, above all, you have never allowed the Holy Spirit to take full possession and maintain a loving but absolute monopoly of all your powers. If you are withholding the powers God has given you and are not willing to let the Holy Spirit get full possession of them, you have choked the most important channel through which God sends His power into your life.

## A SUBLIME ACHIEVEMENT

Power with God and with men, what a sublime achievement! How we Christians need this. It takes power with God to face sin and name it by its right name. It takes power from God to walk with God when others are against Him and us. It takes power from God to live our lives in our homes and make them real homes. It takes power to work as a Christian in the shop, in the office, behind the counter, on the street.

(Continued on page 15)



## CHURCH NEWS FROM HERE AND THERE

### atrist Offers

#### Texts to Clergy

geville, Minn. (RNS)—A Psy-  
st turned the tables on 40 clergy-  
ere and suggested two Bible texts  
re keys to good mental health.

said one is "God is love." The  
ne quoted as "For those who love  
l things work together for good."

psychiatrist, Dr. Francis Gerty  
icago, was one of two lecturers  
week-long institute on "pastoral  
and psychotherapy" at St. John's  
rsity, Roman Catholic institution.

institute—and similar ones that  
led and will follow it, with dif-  
clergy and psychiatrists attend-  
re designed to help pastors help  
people.

one lecture, Dr. Gerty told the  
men that the chief function of  
al counselling is "to get rid of  
ity and to improve love relation-  
." It was in this connection that  
ferred the Bible texts.

other lecturer at the same in-  
e was Dr. Gregory Zilboorg of  
York, internationally-known Rus-  
orn psychiatrist who has been a  
r in the movement to conciliate  
ian psychiatry and Christian  
s.

one of his lectures, he discussed  
s of controversy between modern  
ology and Christian tradition.

sides the formal lectures, the  
ymen participated in two seminar  
ings daily in which they and the  
riatrists exchanged views on per-  
ity development and interviewing  
ell as on practical pastoral pro-  
s involving psychiatric disorders.

ey touched on the whole gamut  
human relations—ranging from  
education to problems of the  
, and from marriage difficulties to  
handling of delinquents.

se seminar sessions were marked  
an eagerness of psychiatrists and  
ors to learn from each other.

hen he opened the first of the in-  
ates, Roman Catholic Bishop Peter  
Bartholome of St. Cloud said that  
Catholic Church "now feels at  
e in the field of psychiatry."

his, he noted, is a change from the  
when she remained somewhat a-  
"because of the extremes it went  
nd its (psychiatry's) strong accept-  
e of all the teachings of Dr. Freud."

The bishop warned that "psychiatry  
will never completely succeed in  
plumbing the depths of the human soul  
with all its intricacies, because it is  
essentially free."

### United Lutherans Plan

#### Church Attendance Programs

Bethlehem, Pa. (RNS)—Congrega-  
tions of the United Lutheran Church  
in America will conduct "King's men"  
church attendance programs from  
September through December in an ef-  
fort to reach an estimated 425,000  
lapsed members.

This was announced here by Dr.  
Charles F. Brobst of Telford, Pa., chair-  
man of the evangelism committee of  
the ULCA Brotherhood.

More than 29 per cent of ULCA  
members are said to be inactive—  
about 90 in the average congregation  
of 300.

### American Lutherans

#### Aid Dutch Hymnal

Minneapolis, Minn. (RNS)—Bread  
cast on the waters some 300 years ago  
has been returned a thousand-fold to  
Dutch Lutherans, one of their theo-  
logians, Dr. Jan W. Kooiman, revealed  
here.

In the 17th century, a strugggling  
small settlement of Dutch Lutherans  
in what is now the Wall Street area of  
New York City, wrote back to their  
home church for 60 hymnals, he said.  
They were sent.

A reverse plea was made recently to  
the National Lutheran Council in the  
United States by the Dutch Lutheran  
churches. They needed aid in printing  
a new hymnal. The American council  
sent \$30,000.

### Publish Income Data

For the first time in the history of  
American philanthropy, a national re-  
ligious organization has made it pos-  
sible for virtually any prospective con-  
tributor to get the facts about its lead-  
ership, program and financing.

In a pioneering effort to combat  
charity racketeers and assure greater  
support of legitimate charitable ap-  
peals, the National Council of Churches  
has sent detailed data about its opera-  
tions to 3,000 organizations which  
serve as information sources for pro-  
spective givers.

The National Council, a cooperative  
agency of 30 Protestant and Orthodox  
churches with total memberships of  
35,500,000 is exempt from federal in-  
come tax as an arganization operated  
"exclusively for religious purposes."

The step has been hailed by officials  
of better business bureaus, chambers of  
commerce and manufacturers associa-  
tions as a constructive effort to advance  
"sound philanthropy."

The data, based upon the standard  
form questionnaire of the National Bet-  
ter Business Bureau, Inc., discloses that  
individuals, foundations and corpora-  
tions contributed \$1,518,000 of the  
\$8,692,000 income available last year  
and that \$1,750,000 is the 1955 goal  
from these sources.

Other sources of Council income  
were denominations, churches and re-  
lated organizations \$5,037,000; receipts  
from sales and services \$1,829,000 and  
investments and miscellaneous \$306,000.

### Indians Rally for Ordination of First Tribal Member

Winnipeg, Man.—A full-blooded  
Chippewayan Indian was ordained a  
priest of the Anglican Church at a  
simple ceremony in the far-northern  
port of Churchill, Man.

The Rev. Sandy Clipping, only mem-  
ber of his tribe to become a clergyman,  
has been a deacon since 1947 at his  
church in Duck Lake, 140 miles north-  
west of Churchill.

About 100 Chippewayans from Duck  
Lake attended the ordination ceremony.  
They had left home months ago to do  
so, travelling by dog sled before the  
spring breakup because rapids in the  
Caribou river made travel by canoe  
impossible.

They will be unable to return to  
Duck late until snow covers the ground  
next fall and makes travel by dog sled  
again possible. Meanwhile, they are  
camped just outside Churchill, 610  
miles north of Winnipeg.

Mr. Clipping conducted his first  
service of Holy Communion at St.  
Paul's church, Churchill, in the Chip-  
pewayan language. He then went—by  
—plane to his home at Duck Lake to  
conduct a service there. He plans to  
remain at Duck Lake as a missionary  
to the Chippewayans.



## Statistics for 1954: Lutheran Church Bodies in the United States and Ca

CHURCH BODIES	Total Ordained Ministers	Serving Pastorates	Organized Congregations	Baptized Membership	Confirmed Membership	Sunday Schools			Congregational Fin	
						Number	Teachers	Pupils	Property Valuation	Total Expenses
1. United Lutheran (NLC) .....	4,280	3,116	4,345	2,206,280	1,518,434	4,303	89,739	756,858	\$ 414,385,552	\$ 76,286
2. Lutheran Church Missouri Synod (S) .....	5,090	3,926	5,031	2,001,135	1,306,656	4,815	65,089	591,037	396,369,000	88,622
3. Evangelical (NLC) .....	1,833	1,369	2,622	960,952	646,033	2,430	37,937	284,250	147,743,391	33,312
4. American (NLC) .....	1,965	1,554	2,042	862,238	581,374	2,024	29,004	293,303	150,995,527	33,979
5. Augustana (NLC) .....	1,064	836	1,211	516,968	357,286	1,160	20,933	190,527	93,496,953	22,203
6. Joint Synod of Wisconsin (S) .....	762	659	828	328,969	222,862	637		49,067		10,945
7. Lutheran Free (NLC) .....	230	157	355	68,773	47,200	298	3,290	23,662	9,514,138	2,101
8. United Evangelical (NLC) .....	200	140	184	56,903	36,479	181	2,715	21,176	9,720,187	2,242
9. Suomi Synod (NLC) .....	94	75	163	33,314	23,733	110	1,244	8,687	3,817,942	656
10. American Evangelical (NLC) .....	84	67	86	21,847	15,576	75	707	4,552	2,853,550	608
11. Slovak Church (S) .....	62	57	62	20,988	15,670	347	396	3,273	5,366,803	784
12. Norwegian Synod (S) .....	74	54	74	12,371	8,060	74	415	2,910	2,025,000	370
13. National Evangelical .....	29	28	65	8,187	5,573	54	403	2,667	943,509	241
14. Finnish Apostolic .....	22	18	59	8,001	6,589	32	234	1,526	390,246	55
15. Negro Missions (S) .....	26	25	50	6,217	2,973	50		2,818		76
16. Lutheran Brethren .....	61	51	50	3,133	1,993	58	271	4,055	1,132,700	
17. Eielson Synod .....	5	4	12	1,625	1,236	7	25	285	89,500	24
Total—United States .....	15,331	11,689	16,229	6,906,331	4,659,389	15,740	246,466	2,191,375	\$1,215,781,788	\$267,462
Total—Canada .....	550	447	1,010	211,575	138,338	915	5,936	49,278	23,062,210	5,049
GRAND TOTAL .....	15,881	12,136	17,239	7,117,906	4,797,727	16,655	252,402	2,240,653	\$1,238,843,998	\$272,511

(NLC) denotes members of the National Lutheran Council, (S) of the Synodical Conference.

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### Meet God in The Morning

These days are dark and gloomy in the northern hemisphere. We do not see much of the sun. We rise when it is still dark. Someone tells of a little boy who, when told to get up, answered his parents with the mystical reply, "I will not get up until I see Jesus."

The answer was at first incomprehensible, then the mother remembered that a copy of the painting of Christ was on the wall where the boy slept. It was still dark outside when they called him. The boy meant to say that he was waiting for the daylight before he would get up. He would then see the picture.

That is a lesson for us. The disciples on the Mount of Transfiguration saw no one after the vision but Jesus only. We ought to awake with a desire to see Jesus only. Instead, the mind may be filled with secular thoughts. They may not be bad thoughts—just secular, dealing with mundane things.

We need to learn a lesson from the little boy. Let us get in the habit of speaking to Jesus the first thing in the morning. To meet God first. As

Bishop Cushing says in his poem,

"I met God in the morning  
When the day was at its best,  
And his presence came like sunrise—  
Like a glory in my breast."

### "When Mr. Thompson Got to Heaven"

Mr. Thompson did not like Jews. He was quite willing to do business with them, but in the concern of which he was president, there was a standing rule that no man or woman of the Jewish race should be given employment.

One night Mr. Thompson dreamed that he was dead. It was a satisfaction to him as he sped upward to think that he would be missed below. He caught some of the kind things which the minister said about him as a citizen, a husband and a father, and a church member.

So he entered heaven. It was lovely beyond all imagining. But as time passed he grew uneasy. Where were his Sunday school heroes—Joseph and David and Elijah and Peter and John? Where was his favorite apostle, Paul? Nay, where was Jesus himself? It annoyed Mr. Thompson to realize that he had never yet had even one glimpse

of Jesus.

He confided his annoyance angel.

"Oh, dear me!" quoth the angel, "I have placed you in the very place of heaven we thought would be most to your mind. All the gentlemen you have mentioned are Jews, you know. Jesus himself was a Jew, wasn't he? Well, you never liked Jews, and now, at this part of heaven you will never be troubled with the sight of a Jew, one of them!"

Whereupon Mr. Thompson said, "I am not sorry (we may be sure) to have the chance of revising some of my unholy prejudices, and to look through different eyes upon the people whom after the flesh Christ came to die for whom, as for Mr. Thompson himself, he died."

We learn wisdom from failure more than from success.

You can never have a greater dominion than that over your

The cost of living is always a lesson. With inflation you worry the cost, and with deflation you worry about the living.



# Our Foreign Mission Fields

Edited by Rev. K. R. Jensen  
Viborg, South Dakota

## Dear Friends in the W.M.S.

As you have gathered for your annual convention, my thoughts and prayers are with and for you. I'd like to greet you from 2nd Chronicles 15:7, "But you, take courage! Do not let your hands be weak, for your work shall be rewarded."

Just a year ago I was at home and with you, and now I am back in Numan again. This time I'm in a new work, that of visiting all of our mission schools. It is an interesting work because one gets out to the various tribes and areas, which can often be like visiting different countries.

But the 8-9 weeks between May 15th and July 15th I am helping out at the Girls' School, where I was all last term. It has been easy to slip into the school's life again.

This year we have two classes in more practical work in sewing and cooking and housekeeping—Domestic Science as we call it. These two classes are in addition to the regular classes we normally have, and they are a necessary part of the school, we feel. It meets an actual need in the lives of our girls, because they are too old to get more regular education, which will not help them much after they are married. Already we have felt that they are a blessing to the girls, also spiritually.

In the African Church we have had the joy of ordaining 6 more African pastors at our annual Christian conference. Its theme was "Go ye therefore—and lo I am with you."

That is also what the church is doing, for they have established their own mission, that of sending African evangelists into the tribes, east, north and south, just as we send out missionaries. We are grateful to God that this African Church is growing, too, and taking up the responsibility of bringing the Gospel out to others.

May God guide and bless you richly in all your meetings and deliberations.

With best wishes,

Helen Margaret Jacobsen.

## MY WITNESS

"No man hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come eternal life," Mk. 10:29-30.

**Dear Young People:** My husband has left us and gone to his promised reward, but I would like to testify to God's fulfilled promises to us here in this life. Even if we had no life beyond the grave, the reward here would be great indeed. I would be glad if I could express to you our thankfulness for the privilege of working for Jesus in Africa, but I have not sufficient words to express what it means. I can only say, that God keeps His promises if we really follow where He leads. He has

done exceedingly abundantly above all we could ask or think.

Remember, Young People, God may test you severely as He did me. At times I did not own a nickel, and I seemed to be at the end of the way; but God never allows us to be tempted above what we are able to bear, but will with the temptation make the way of escape. How many of you young men had a fine house and all the luxury of home when you answered the command of the government to go? When you arrived at the front, did you demand that everything be made easy, or did you get busy and make the best of your surroundings? God commands you to go in His Spirit. He has not promised to make life easy; but He has promised to be with you always. Many of you are ready to go as soldiers or chaplains, but how about God's command: "Go ye into all the world and preach the gospel"? I know that God called some of you to Africa, but you were cowards, and could not trust God. The result will be that you will never have God's best for you.

I did not intend to write a sermon, but I feel so strongly about what you are missing. If I never had other reward than the loving letters of our Christians from Africa that I have received since my husband went home, I would have a great reward. The letters of thanks and praise for the life of my husband are treasures indeed. Pastor Ezra wrote that more than two thousand people came to the memorial service with flowers and songs. He says: "We came remembering our 'Mallam' for his help, his patience, his preaching, his faithfulness in coming to the services even when the mud was deep. Indeed, he left us a clear path, a good path, for us to follow. We are filled with wonder at the life of our father. Dear mother, you and our father taught us the path of truth. Now he has left you behind and has gone to rest from all trouble and pain."

Just a little from Teacher Nathan's letter written before last Christmas: "Dear Mother . . . The Lamurde School thank you for your letter. We wish to witness to you with a strong witness, saying: Of a truth, all your children with all their hearts wish or rather long to love Jesus Christ above everything. . . . Indeed, we all believe the coming of Jesus is near, He is at our door. Because of that, we beg of the Church in America to pray for us. We need your prayers more than anything." In his personal letter he wrote: "My Mother, sometimes I feel that I cannot go forward as the work is so great that I feel it will kill me. Sometimes I must work from four o'clock in the morning until night. I feel that I can never go on, but then God revives me, and I go on the next day." I know that this is true of him. I have often seen him so tired that he could hardly go on, but he did.

Yes, friends, I could write page after page of reasons for being thankful that I was a missionary in Africa

(Concluded on page 15)



# LOOKING AT THE CHURCH

The relation between Evangelism and Stewardship. An analytical paper read at the Lutheran Ministerial association.

By C. M. Videbeck

According to frequent references to evangelism and stewardship this relationship seems to offer a problem which causes considerable difficulty in adjustment or coordination.

We concede that both belong in the household of the church,—but not together, because, as we might say, the one has to do with the intangible soul and the other with tangible money, as contrasting projects in two different realms.

The basic reason for this problematic relationship lies in the fact that we have quite scientifically departmentalized the Christian life and thereby lost sight of the fact that life is an organic unit and in the language from the operating room, we have dissected the poor human being into two—or preferably three parts, namely body, mind, and soul. The body we have given to the physician, the mind to the psychiatrist, and the preacher can have the soul if he can find it.

We authoritatively refer to our faculties as intellect, volition, and emotion which again are qualified as senses and temperaments, endowments and capacities. We have spread before us all the component parts and trinkets of the human being until it becomes very difficult to put humpty-dumpty together again. Not that man does not consist of these several segments and ingredients, but we are apt to forget that in spite of our dissections and amputations man is essentially one, one being and one nature.

## Sport of Dissection

This particular sport of dissection of the human guinea pig we have in human fashion likewise, applied to our systematized treatment of God. We of course know all His attributes, and especially the three persons in the one Godhead. In our theology, in classroom and pulpit alike, we are prone to over emphasize the trinitarian personalities at the expense of the unitarian concept, and this mathematical emphasis eliminates the mystical appreciation of the Godhead. Of course God is three persons in the one Godhead, according to revelation and explanation, but the trinitarian aspect is not tantamount to dissection, the three persons being equally, concurrently, and organically the one and same God in nature and being, and equally the object of our worship.

This process of dissection, of God and man alike, is the product of the immediate post-reformation theology particularly that of Melancthon—in Aristotelian fashion—which theology had as its consuming motivation to bring the mystery of the Kingdom of God within the grasp of rational comprehension to the exclusion of the mystical apprehension by faith of the permeating spiritual realities contained in revelation.

In this connection it must be observed that the struggling attempts to define the trinitarian aspect of the Godhead as found in our creeds were not conceived and accepted as a rational explanation of the nature of God, but as a defense of our most holy faith over against the polemics of contemporary heresies, and therefore not of the same category as the 17th and subsequent centuries theology. The creed wants to defend God, our theology wants to explain God, and that makes a difference.

## The Deeper Source

However our delight in dissection explanations stems perhaps from a deeper source. It is basically rooted in the distortion of biblical revelation which the pre-Reformation school of Roman theology produced, which is still the thought and practice of the hierarchy to the extent that every phase and particle of human life in relation to God is systematized to perfection. They know it all. Accordingly the poor sinner is dismembered into a multiplicity of sections and actions. His sins are classified into several categories and hell is meted out properly in conformity with the severity of his mortal or not so mortal sins. His virtues are similarly evaluated and his portion of heaven is graded accordingly.

From this retrospect it seems that the Reformation was not a complete and finished fete in itself but gradually lost its momentum, and coming to a standstill as a reformatory movement it began to revert to its former state of theological systematic dissection of God and man alike.

Let us not exempt ourselves from this process for we are by natural inclination Romanists even under the name and cloak of Evangelicals, and such a state is worse than the former

according to the parable.

Our church organizations and structures are often poor imitations of Roman institutions; our clergy would like to play priesthood, but we don't know the tricks; our preaching is tempered by Roman law akin to Sinai, only worse; we don't know how to handle the Keys, although at times we do try to put the Holy Spirit in business by dispensing the grace and powers of the Keys singlehandedly measuring the gravity of man's sins and the validity of his faith according to our personal likes and dislikes. We do not dare to proclaim the unadorned gospel in its superlative totality, because that is contrary to personal reason and human success. We must of course recognize the gigantic task by the Reformers against tremendous odds in shaking off the effect of legalistic and synergistic Romanism from the gospel, a difficulty similar to that of the apostles in liberating the gospel from the tyranny of Judaism and legalism in order to become free men.

At the present state of theological development and church administration we are not marked by a progressive reformation toward soul freedom as much as we are marked by a retrogressive reversion toward soul bondage.

## Evangelism and Stewardship

One of the evidences of this dissection process is present in the problem of the relation between evangelism and stewardship. They are separated, our way of thinking; they aim at different objectives; they belong in different pigeon-holes, we say; and the whole of course is a mistaken idea.

Let us clarify to our elementary satisfaction what is implied in these two concepts. The word evangelism is a derivative of the Greek word: evangelion which means "the good news" or what we call the "the gospel." Evangelism therefore naturally means, the spreading of the gospel by preaching and teaching in order that the people (the world) may be "gospelized" or "evangelized." Christ Himself has given this charge to His church, that's our business, and that is why we are called evangelicals, and an evangelical church is proclaiming and bearing witness to the faith of the gospel of Christ, our cruci-



and risen Lord; whatever the  
It may be, that's God's business  
responsibility. The gospel is the  
power of God unto salvation for all  
to believe, and the gospel is Christ,  
when Christ be lifted up, He will  
draw men unto Him, for we believe  
that His word shall not return void, it  
shall accomplish that whereunto it is  
sent. Therefore the Apostle Paul says:  
preach Christ! That's evangelism.

### Methodicalism

However, of late, we have injected  
into the concept of evangelism a new  
element, the potent factor of methodi-  
cism. We have invented the brilliant  
"now how," which process we have  
disguised into the coined term "evan-  
gelistic." By this we actually mean that  
something new has been added in form  
"special" meetings of a "special"  
method, with a "special" message and  
"special" emphasis for a "special"  
purpose all set to "special" music.

Perhaps you will recognize, with-  
out saying, that I consider these "spe-  
cialties" as pathetically sickening; for  
we inject into the concept "evan-  
gelism" any new concoction which is  
not inherent and present in the gospel  
itself, which we administer from the  
altar and preach from the pulpit, then  
our "special" efforts cease to be evan-  
gelical, no matter how evangelistic  
they may seem to be in form and man-  
ner.

You see, evangelistic has only ref-  
erence to external form while evan-  
gelical has reference to the inner es-  
sence and character, just like the word  
"pietistic" has reference to outward re-  
ligious expressions, such as long faces  
and pet phrases, from which the good  
Lord deliver us, while the word  
"pious" has reference to the inner  
beauty of our life hidden with God in  
Christ, which neither claims merits,  
nor demands observance.

So far as the idea of evangelism is  
concerned, to me it means nothing  
more and certainly nothing less than  
proclaiming the blessed gospel of our  
crucified, risen, and ascended Lord,  
who is with us and for us in the work  
of the Holy Spirit through the blessed  
means of grace, to lift up Christ in  
preaching and teaching. The witness  
of our life as an organic and integrat-  
ed whole, on Sunday and every day  
alike, simply because we can do no  
other, as we have become possessed—  
laid hold on—by the gospel. As we  
have been possessed by the gospel,  
which is Christ, we are not our own  
and we have nothing of our own and  
there is nothing we can do about it.

Therefore we can readily see that  
since the gospel is a possessive force  
it will exert a constraining influence  
with a transforming effect on our  
whole attitude and manner of life. We  
cease to be our own masters and be-  
come servants; we are no longer own-  
ers but stewards. Under the Gospel  
we are servants and stewards, while  
apart from the Gospel—that is, under  
the Law,—we are masters and owners.  
Under the Law we might magnani-  
mously give some of our famous time,  
talent, and treasure to the Lord and  
His church, we might even overbear-  
ingly condescend to tithe—give one  
tenth to the Lord of our net income  
after taxes have been deducted, and for  
which the Lord should be very thank-  
ful, because, after all, we are giving it  
out of our own possessions. This at-  
titude accounts for the general under-  
standing that the church is a begging  
institution and that's a misunderstand-  
ing. From that angle the so-called  
Christian stewardship becomes a pain  
in the neck.

### We Are not Our Own

As evangelism implies that we are  
not our own, so the word stewardship  
implies that we are handling things  
which are not our own, but which be-  
longs to somebody else. As stewards  
we are administering the possessions  
and affairs of the owner under his di-  
rection. The Gospel has made us serv-  
ants and we are actually not stewards  
at all until we have been possessed by  
the gospel. Stewardship cannot there-  
fore be dissected from evangelism as  
little as we can say that our hearts be-  
long to God, but our wealth belongs  
to ourselves. It doesn't make sense.

That we find it difficult to correlate  
the two in one is perhaps the preach-  
ers' fault ( I couldn't find a better  
place to put the blame.) We have been  
schooled in our good evangelical Lu-  
theran objective theology in the semi-  
nary only to go out into the ministry  
to preach a genuine Calvinistic sub-  
jective theology of our own natural  
making. To preach an Evangelical Lu-  
theran sermon requires a lot of pro-  
found study and preparation, because  
it is not our own, it is revealed to us  
and even contrary to our logic; but to  
preach a Calvinistic sermon, of what-  
ever sectarian stripe, requires no spe-  
cial preparation because that is the  
product of our innate religious capaci-  
ties. Consequently we have dissected  
evangelism and stewardship as mean-  
ing two different things; the one mean-  
ing: Christ has done it! and the other  
meaning: Do it yourself!

Stewardship is therefore being ap-

plied to our earthly affairs and to our  
precious monetary holdings; especial-  
ly in regards to our church contribu-  
tions. Thereby we have excluded from  
our stewardship such elements as our  
thoughts, our motives, our decisions,  
and emotions, and we forget that  
Christian stewardship is all-inclusive.  
All that you do, do it in Christ; that  
includes such items as the diamond  
for the sweetheart as well as the Sun-  
day offering; it applies to buying shoes  
for the baby (whatsoever you have  
done toward one of these little ones  
you have done toward Me) as well as  
to our mission budget; it applies to our  
vacation in Florida and the Mother's  
Day dinner at the hotel as well as to our  
support of world missions. Nothing is  
excluded from the concept Christian  
stewardship because it embraces the  
whole man possessed by the Gospel.

We recognize that this appreciation  
requires substantial teaching and ne-  
cessitates continuous application, be-  
cause it is contrary to our logic and  
liking. It is accomplished, not by any  
ingenious trick methods but only by  
the constant proclamation of the bless-  
ed Gospel pure and simple, that Christ  
may be all in all.

Now I know that the preaching of  
the Law from Mt. Sinai (whether in  
the Calvinistic or Roman versions) is  
much more effective in producing  
monetary results than is the Gospel  
peculiar as it may seem; but such is  
our nature; we react more readily to  
the intimidation of the Law than to  
the constraining love of Christ. How-  
ever, in our lack of faith with lots of  
fear, we should not take advantage,  
for the sake of expediency, of this hu-  
man discrepancy, but cling to the fool-  
ish idea that, in terms of blessings,  
the Gospel-penny is worth more than  
the legal-dollar. We need no particular  
and special revelation of the Law and  
consequent condemnation; that law  
and fear is already embodied in our  
nature according to Paul and my own  
conscience, but we need a miraculous  
revelation, an exceedingly miraculous  
revelation, an absolute and superlative  
revelation of the Gospel to tell us, to  
assure us, to persuade us, to constrain  
us, to compel us to believe the unbel-  
ievable: **that our sins are forgiven in  
Christ.** The inestimable daring gospel  
is the testimony of our evangelism and  
the substance of our stewardship, and  
Christ is the sum total thereof. He  
came into this world of ours as the  
embodiment of God's love and grace  
for lost sinners, that was His evangel-  
ism. He gave His life as the sacrifice  
on the cross of Calvary for our sins,  
that was His stewardship.



# THE LUTHER LEAGUE

John W. Nielsen, Editor

## \*\*\*\*\* INTO HIS WORD

### A Study of the Book of AMOS

By John W. Nielsen

#### READ: AMOS 4

A group of angry girls standing in a hall of their high school were denouncing a teacher who in some way had offended them. One of the girls, in the heat of the conversation, called the teacher an "old cow." She didn't know it when she used the disrespectful expression, but she was really drawing from the Prophet Amos. It is with just such a term that he addresses the women of Samaria!

As Amos observes the wealthy women of the court, adorned in all their finery and living a life of luxury and ease at the expense of their exploited poor sisters, he is reminded of nothing so much as the sleek, fat cows of Bashan who spend their days leisurely browsing in lush pastures. It is the women of Samaria who are responsible not only for oppressing the poor and crushing the needy, but also for driving their husbands to all sorts of excesses with their demands. Amos warns them that the day is fast approaching when the walls of their cities will be destroyed and they will be led into captivity with fishhooks. History tells us that the Assyrians actually did link their captives together by placing hooks through their lips and noses. So punishment would be cruelly inflicted upon the selfish and heartless women of Samaria.

It is always a sign of serious national decline when the women of a land forsake virtue for cruelty and vice. When a nation produces and tolerates a **Madam Defarge** or a **Witch of Buchenwald**, the end is always in sight.

Amos next taunts the nation for its idolatrous religious practices. At the shrines at Bethel and Gilgal the people were trying to serve both God and idols. In their attempt to please God, they would bring sacrifices and tithes beyond those com-

manded by Moses only to discover that you cannot serve God with your hands if your heart is far from Him. The house divided against itself will always fall for God and mammon cannot be served simultaneously.

Not only by blessings but also by chastisements had God sought to bring the nation to repentance and the people to faithfulness. Through the words of Amos He now reminds them of past afflictions that had had no effect upon them. There had been famine throughout the land, so severe that there had not even been particles of food to get caught between the teeth. There had been drought and pestilences and war so that the fields withered and were destroyed and so that the stench of decaying bodies could be smelled at great distances. Some of the cities of Israel had been completely

destroyed, and the nation itself had only been rescued by God like a stick that had been thrown on the fire and then snatched out again before it was consumed. Neither the blessings of God nor the withholding of His blessings had caused the people to repent. Therefore they are called upon to meet the God. They must face the judgment of the Holy God—He who created the world and has power over all things—He who will not be mocked.

Again we cannot escape the implication that those things that we call natural and social disasters—the floods and droughts, the famines and epidemics, the revolutions and wars—are situations through which God is speaking even in our day. If we will not be moved by blessings, we will be visited by chastenings, and if both fail, destruction is sure to follow.

### AN UNDERLINED BIBLE

A few weeks ago an old lady in my congregation died. In preparing the sermon for her funeral I used her New Testament with Psalms. I had seen it often for it had accompanied her regularly to Bible study. But not until I used it did I realize that it read like a spiritual autobiography of her last year—for it was a year ago in March that she had received it as a birthday gift from her daughter. The underlined passages showed that she had read it through at least once, and more likely, often.

Notice how the following passages, taken in order as she had underlined them in the Psalms, reveal to you the lady and her relationship to God.

**I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. . . .**

**The righteous shall inherit the**

**land, and dwell therein forever. . . .**

**For I am ready to halt, and my sorrow is continually before me. For I will declare mine iniquity; I will be sorry for my sin. . . .**

**Make haste to help me, O Lord my salvation. . . .**

**O spare me, that I may recover strength, before I go hence, and be no more. . . .**

**He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. . . .**

**I delight to do thy will, O my God: yea, thy law is within my heart. . . .**

I wonder what your Bible tells of you. Does it say that it has been read and thoughtfully studied, or are the pages still spotless and the binding unworn? In either case it tells a story. It is in a sense your spiritual autobiography!



## THE HYMNS YOUTH LOVES TO SING

Because no Luther League sent in its report to the hymn poll during the past week, there has been no change in the standings. "Beautiful Saviour" still holds a commanding lead. The rules for the poll may be found in the August 22 or the September 5 issues of "The Ansgar Lutheran."

Every hymn has its story. Sometimes its origin is known; at other times it is mixed with legend. "Beautiful Saviour," our first place hymn, is one of those hymns that is surrounded by tradition. For many years it was referred to as "The Crusaders' Hymn" in the belief that it was written in the Twelfth Century. A London hymn-book, "Heart Melodies" by Morgan and Chase, says: "This air and hymn used to be sung by the German pilgrims on their way to Jerusalem."

Interesting as these traditions are, there is nothing to support them. The words have been traced back no earlier than 1677 and the music only to 1842. It seems that both text and melody originated in the district of Glaz, in lower Silesia. Whatever its origin, the hymn remains as one of the most beautiful hymns of adoration of the Christian Church.

Two hymns are tied at present for second place. They are "Holy, Holy, Holy" and "The Old Rugged Cross."

"Holy, Holy, Holy" is another hymn of adoration. There is nothing of confession, petition or thanksgiving in it. It is purely worship. Alfred Tennyson, the English poet laureate, regarded it as the world's greatest hymn.

It was written by Reginald Heber, a minister of the Church of England. Following his education at Oxford, Heber served the obscure parish of Hodnet for sixteen years. It was during this time the hymn was written although it was not published until after his death. Heber had long cherished a secret desire to go to India, and this desire found expression in his well-known mission hymn, "From Greenland's

Icy Mountains," in which he refers to "India's coral strand." Finally in 1822 when he was forty-one years old his prayers were answered, and he was called to the episcopate as bishop of Calcutta. After three years of intense labor in India, Heber died. During the short time of his missionary activity, however, he ordained the first native pastor of the Episcopal Church—Christian David.

"The Old Rugged Cross" which shares the second place position is a far more recent hymn. It was written in 1913 by George Bennard. It was a product of the worldwide revival that occurred early in the present century. Unlike the other top hymns, it is predominantly subjective in its message.

### NOT FOR GIRLS ONLY

**For You, Miss** (116 pp.)—Carol Ferntheil—The Standard Publishing Foundation (\$2.00).

Here is a book by a young person, for young people, about problems that are real to teenagers.

The author covers the whole range of teenage life and the problems that confront you in relation to popularity, home, school, job and church. Without preaching she leads the reader into a sound approach to such questions as How do I accept or refuse a date? Shall I go steady? What about petting? She faces realistically the tensions that often develop at home and comes up with suggestions that can make home again the place that both you and your parents really want it to be. The old question of studies vs. activities is discussed as well as those characteristics that will really put you across at school. There is an uncomfortable chapter on the lasting effect of present thoughtlessness, and a whole group of discussions on how your faith can find expression in your life right now.

The discussions are short and in the language of the teenage canteen. The book is cleverly illustrated with line drawings. Solutions are offer-

ed to every problem, but you make the decisions.

Although intended for girls, the book is chock-full of ideas for parents and boys too. Where is the fellow that doesn't really wonder what kind of boys girls like to go with, and what is, and what is not, appreciated on a date? Every chapter has something to offer him if he will but change the gender.

(**For You, Miss** may be ordered from Lutheran Publishing House, 200 South Fifth Street, Blair, Neb.)

### WHO WERE THE TWELVE?

Can you correctly identify the twelve apostles of Jesus? Eleven or twelve right answers will be good; nine or ten will be fair; eight or less will mean you had better study your New Testament.

1. He denied Jesus: \_\_\_\_\_
2. He doubted that Jesus had risen from the dead: \_\_\_\_\_
3. He was a tax collector: \_\_\_\_\_
4. He brought the boy with five loaves and two fishes to Jesus: \_\_\_\_\_
5. He was killed by Herod: \_\_\_\_\_
6. He was the son of Alphaeus: \_\_\_\_\_
7. He introduced Nathaniel to Jesus: \_\_\_\_\_
8. He betrayed Jesus: \_\_\_\_\_
9. He may sometimes be called Nathaniel: \_\_\_\_\_
10. He may sometimes be listed as "Judas, son of James": \_\_\_\_\_
11. He was a member of the Zealots: \_\_\_\_\_
12. He is commonly referred to as "the beloved": \_\_\_\_\_

KEY: 1. Peter, 2. Thomas, 3. Levi or Matthew, 4. Andrew, 5. James, 6. James the Less, 7. Philip, 8. Judas, 9. Bartholomew, 10. Thaddaeus, 11. Simon, 12. John.

### FROM HERE AND THERE

#### Northfield, Minnesota:

Luther Leaguers of St. Peter's Lutheran Church spent an evening visiting the old, the sick, and the shut-ins. They sang at each home and conducted short devotions.

#### Albert Lea, Minnesota:

Trinity Luther Leaguers met at the church on August 7 for a Sunday morning breakfast.

#### NEWS:

Send your news items to the youth editor. Make them short and interesting.



## BY THE FIRESIDE

### PRAYER

By Connie Calenberg

How prone we are  
To ask for answers  
To our prayer,  
To take our care,  
And lay it all at Jesus' feet,  
To then expect—complete  
Response,  
Without a time of trust,  
A time to know the peace,  
And sweet release,  
Of prayer, whose answer may  
Be on the way,  
But not as yet in sight;  
To know the pure delight,  
Of trusting him,  
From day to day,  
Through storms, and trial along the  
way;  
How prone we are  
To know despair,  
When really God doth know and care,  
But wants to see  
If we can bear  
The test.  
Our Lord knows best!  
And we must bow—and humbly ask,  
With trust,  
That he shall do the task,  
As in a childlike faith  
We bask,  
Untouched with care;  
The knowledge deep within,  
He answers prayer!

—Watchman Examiner.

### THE PRAYER THAT COUNTS

Prevailing prayer is almost impossible where there is neglect of the study of the Word of God. Mere intellectual study of the Word of God is not enough; there must be meditation upon it. The Word of God must be revolved over and over and over in the mind, with the constant looking to God by His Spirit to make that Word a living thing in the heart. The prayer that is born of meditation upon the Word of God is the prayer that soars upward most easily to God's listening ear.

George Mueller\*\*\* would begin by reading and meditating upon God's Word until out of study of the Word a prayer began to form itself in his heart. Thus God Himself was the real author of the prayer, and God answered the prayers which He Himself had inspired. The Word of God is the instrument through which the Holy Spirit works; it is the sword of the Spirit in more senses than one; and the

one who would know the work of the Spirit in any direction must feed upon the Word.

—R. A. Torrey.

### A RELIGION OF RESURRECTION

This is what Christianity essentially is—a religion of Resurrection. This is what every worshipping congregation is intended in the purpose of God to be—a community of the Resurrection. This is the basic character of every act of public worship—a proclamation of the Resurrection. And this is what the Gospel offers to our dark and ruined chaos of a world, where men peering into the future are daunted by the wellnigh impossible task of creating order out of confusion and life out of death: the power of the Resurrection.”

—Professor J. S. Stewart

### ONE STRING

Ole Bornemann Bull, the famous musician, was once advertised to give a concert in one of the great music halls of London. While he was yet in the wings of the stage, a friend came to him and said: “Mr. Bull, your critics have been at work and have prejudiced many who are here against you.”

When the curtains parted and Mr. Bull came slowly to the front of the stage, he did not bow nor speak. His eyes searched the faces on his left intently; and then, holding his violin out toward them, he snapped with one finger a string of the prized and costly instrument. Then, turning toward the right, he snapped another string. Then, gazing down the center and to the galleries, he snapped another string.

The situation was tense, the people were excited. Then the great genius began the concert on one string! when he had finished his first piece, tremendous applause broke forth. Only one string!

Perhaps what you have to offer to God seems as small as that one string. But let him have it. He can bring exquisite music from your surrender.

—Evangelical Visitor.

### PRAYER FOR HUMILITY

O Lord our God, who hast made us with loving intent to be the children of Thy delight and the heirs of Thine everlasting kingdom.

Refresh our need of Thee, so we may seek Thee with a pure and single heart and find Thee, as Thou hast promised us; may knock, and have opened to us the storehouse of Thy grace; may ask the gift of Thy Holy Spirit, and receive it with joy.

Take away our foolish pride; teach us to go humbly and cheerfully about our daily business; giving to it, in Thy name, our honest, best endeavour; trusting Thy mercy, Thy strength.

Father, Thy will be done in us.

In Jesus' name, Amen.

### REASONING

Two parrots escaped from their cages and took refuge among the trees in the grounds of a mental institution. The owner of the birds asked the director of the asylum to help get them back. The director thought this might be possible, as one of the inmates believed himself to be a monkey. He asked this man to locate the parrots, one red and the other green.

After an hour or so, the fellow walked in with the red bird held firmly in his hand.

“What about the green parrot?” he was asked.

“I wouldn't take that one from his perch,” the climber explained, “he wasn't ripe yet.”

—Tit-Bits

A Los Angeles teacher training her class in the use of proverbs said, “Cleanliness is next to what?”

A little boy exclaimed feelingly, “Impossible!”

An old man from the hill country took his first trip to a large city. Walking into one of the skyscrapers, he saw a doorman standing by a special kind of a door. An old woman stepped in, a light flashed red, and she was gone. A few seconds later the elevator descended, the door opened, and a beautiful young lady stepped out.

Said the old man, blinking his eyes, “I should have brought the old lady with me.”

Getting by these days is simply a matter of rearranging the budget. By going without lunch and dinner practically anybody can afford breakfast.



# WEST CANADA DISTRICT MEETS

Pastors, delegates and friends met at the beautiful Sharon Lutheran Church, Calgary, "The Church of the Lighted Cross," on Aug. 4th for the annual convention of the West Canada District of the U.E.L.C.

Pastor Emil Pedersen conducted the opening service, at which Pastor Kirkegaard spoke on the Theme of the Convention, "Evangelism," followed by a communion service. The beautifully carved altar, the flowers, the furnishings of this fine church gave added beauty and dignity to the sacrament, making it a truly memorable occasion.

At the various meetings several aspects of the theme were used as topics for sermons, talks and discussions. Pastor Archie Morck led a discussion with a men's group on "The Man of the Church in Evangelism" and Pastor Theo. M. Hansen of Winnipeg spoke on "Visitation Evangelism." In the discussion which followed this talk, the "Forward with Christ" movement was used as an example of how laymen could learn to tell others of their faith, helped by the material sent out for this movement. The "Preaching, Teaching, Reaching" movement was also discussed. Pastor Ole Larsen remarked that these were "old friends with new names." Pastor Gerhard Nygaard led a discussion on "Growing in Grace" which gave much food for thought.

The convention was honored by the presence of Pastor K. M. Matthiesen, Secretary of the board of Home Missions, and he delivered the sermon on Sunday morning continuing the theme of the upward growth of the Christian. This he compared to a modern invention the escalator, viewed at first with fear, tried with caution, before committing oneself to the upward journey.

Other notable visitors at the convention were Pastor Arnfeld Morck and Mrs. Morck and family. Miss Margaret Nissen who arrived from Africa on Friday, also Pastor Rasmussen of Daluna who was present for a short time on Saturday, and extended best wishes to the convention.

Greetings were sent from Pastor Vammen of Swan River, who was unable to be present, but wrote of the good work being done there.

Pastor R. Tange, formerly of Hussar, Alta. wrote from Minnesota, greeting the delegates and pastors at the convention, expressing his appreciation for the years he spent in the West Canada District and his good wishes for the success of the work here.

A letter was read from Tilley congregation expressing regret that owing to a wedding taking place in the church there on Saturday they were unable to attend the convention.

The business meetings under the capable chairman, Rev. L. Kirkegaard were conducted with little time wasted and in good order. Work among the Danish immigrants in Calgary was discussed at some length, the matter now being held over until a new pastor is installed at Sharon, Pastor Pedersen having accepted a call to Chicago.

Some discussion was held on the coming merger, the committee was asked to continue investigations on the possibility of a Canadian Lutheran Church.

A standing vote of appreciation was given for the work done as editor of Church and Home by Pastor Skanderup, to the Welfare Committee on the building of the new hospital for the aged, and to Pastors Tange and Emil Pedersen for the splendid work done by them during the years they served here.

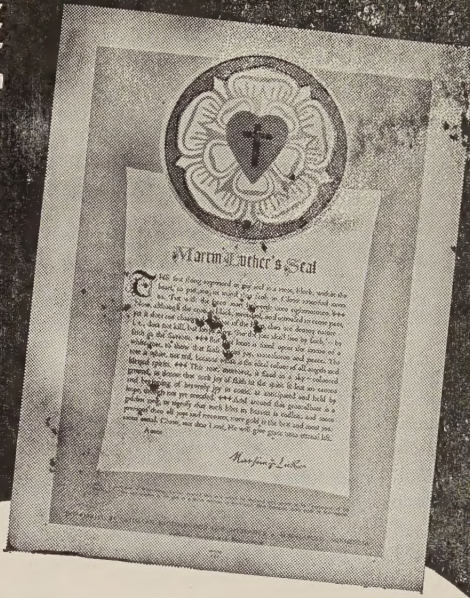
It was a privilege to have two of our South American Missionaries present at the convention. Mrs. Morck spoke at the W.M.S. meeting Friday afternoon on the women of Colombia, showing the ladies the native costume worn by the women of rural areas. Pastor

(Continued on page 15)

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## ACKNOWLEDGMENTS

	Total Received	Child- ren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Previously acknowledged	25087.39	2052.68	7334.95	2013.33	6907.65	1728.10	162.85	4887.83
Ringsted, Ia., St. Paul's Luth. Church	200.00	25.00	75.00	25.00	50.00			25.00
Moorhead, Ia., the Jensen-Johnson family in memory of Moses Johnson, Los Angeles, Calif.	5.00				5.00			
Harlan, Ia., Mrs. Marinus Hansen in memory of her husband, from rela- tives and friends	47.00	47.00						
Geneva, Minn., Community Luth. Church	100.00		50.00		25.00			25.00
Elk Horn, Ia., Heleen Nielsen in memory of Pastor Anders Hansen	10.00				10.00			
Pass Lake, Ont., Canada, Salem Luth. Church	23.85				23.85			
Oregon, Wis., St. John's Luth. Church	7.19				7.19			
Chicago, Ill., Frances and Edwin Jorgensen \$5.00 in memory of Mrs. Eth- el Jensen, Selma, Calif., and \$5 in memory of Richard Schmidt, Gol- gotha Church, Chicago	10.00				10.00			
Racine, Wis., Gethsemane Luth. Church	1093.00	593.00			250.00			250.00
Cushing, Wis., Cushing Loyal Workers in memory of Harry Hansen, brother of Mrs. Henry Sorensen, Cushing	2.00					2.00		
TOTAL	26585.43	2717.68	7459.95	2038.33	7288.69	1730.10	162.85	5187.83

## SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A.	Gen. Fd. Foreign Missions
Previously acknowledged	31791.59	4519.33	2100.62	2282.10	4339.82	30.00	48.80	18102.38	368.54
Blair, Nebr., Junior Girls Club of First Luth. Church for pur- chase of 25 Japanese Hymnals for the Mission Churches in Japan	12.50	12.50							
Blair, Nebr., Mrs. H. P. Hansen and Grace Hansen in memory of Mr. H. P. Hansen for translation work in the literature mission in South America	6.00		6.00						
Eugene, Ore., Emmaus Luth. Church	60.61	60.61							
Hutchinson, Minn., Main Street Luth. S. S.	258.41	100.00	100.00	58.41					
Hutchinson, Minn., Main Street Luth. S. S. for support of an evangelist in Sudan	100.00				100.00				
Northfield, Minn., A. H. Petersen in memory of Mrs. Anna Pe- tersen Raadt, who was a member of St. Peter's Luth. Church 60 years	15.00								
Geneva, Minn., Community Luth. Church	25.00			15.00					
Parlier, Calif., Mr. and Mrs. Harold F. Hansen in memory of Mrs. Ethel Jensen and Miss Anna Mehlsen of Selma, Calif.	20.00				25.00				
Pass Lake, Ont., Can., Salem Luth. Church	11.00	11.00		10.00	10.00				
Minneapolis, Minn., Mrs. J. P. Jensen and Christine Jensen in memory of Mr. and Mrs. James Sorensen, Kenosha, Wis.	10.00			10.00					
Kenmare, N. D., Nazareth Luth. S. S. for support of "Bakte" of the Sudan Mission	40.00				40.00				
Northfield, Minn., Circle No. 3 of St. Peter's Luth. Church \$45 for a rural chapel in Japan and \$5 for the So. Am. Mission	50.00	45.00	5.00						
Kenosha, Wis., the W.M.S. of St. Mary's Luth. Church for sal- ary of Mr. Biswas in the Santal Mission	43.20			43.20					
Kenosha, Wis., the W.M.S. of St. Mary's Luth. Church for sup- port of Jacob, a Hospital Worker in Sudan	25.00				25.00				
TOTAL	32468.31	4748.44	2211.62	2418.71	4539.82	30.00	48.80	18102.38	368.54

Received with thanks.

August 31, 1955.

H. J. Hansen, Treasurer.

## I Gave a Dollar to God

Three thousand for my brand new car,  
Five thousand for a piece of sod,  
Ten thousand I paid to begin a house—  
A dollar I gave to God.  
A tidy sum to entertain  
My friends in pointless chatter,  
And when the world goes crazy mad  
I ask: "Lord, what's the matter?"  
—Yet there is one big question,  
For the answer I still search:  
'With things so bad in this old world  
What's holding back my church?"

—Selected.

## Seven deadly sins:

Politics without Principle  
Wealth without Work  
Pleasure without Conscience  
Knowledge without Character  
Business without Morality  
Science without Humanity  
Worship without Sacrifice

## What Shall I Give?

"What shall I give?" I asked as I  
stood at the gate of life.

"A coin will do," the crowd replied.  
"That's all it takes to get by."

I put it there, the coin so small, a

thing I'd never miss. It opened the  
gate but that was all. I stepped in-  
side, but I never saw the child who  
was cold—I failed to touch the ones  
who were down.

"It's a cheap affair," I said, as I  
turned to go, but an angel stood in my  
way.

"Try again," he said, "give more  
and more." So I gave and gave and  
gave again—the flowers sprang up  
and the children played.

"How much?" I asked, and the  
angel said, "It will be enough when  
every hungry child is fed—when every  
fevered brow is cool—when every  
shred of hate is gone—when love  
dwells deep in every heart, and God,  
the Father, reigns supreme."

"But I shall die," I cried, "if I thus  
give."

"No," the angel said, "you will live."

## Time

Time is God's gift to mortal man;  
It is that fleeting little span  
Between our birth, and Heaven's door  
Where we begin God's evermore  
When time is o'er.

How then should we our time employ,  
In service, or, in passing joy?  
Can we afford to throw away  
And squander time, in passing play,

O, men of clay?

—R. E. Neighbor.

## Lost

Have you ever been lost in a swamp  
in the night,  
Really lost, having no path to trod,  
Not knowing to go to the left or the  
right,  
Your location known only to God?

Then you know how the Savior watch-  
es over his own,  
How he stills fears, and keeps them  
from harm,  
How he quiets night creatures (they,  
too, are his own)  
Lest they frighten the children who  
lean on his arm.

Mary Jo Gerhardt.



## EDITORIALS AND COMMENTS

(Continued from page 3)

worship. We urge men—who are much more conservative than women—at least—to take off their hats in church. In resort areas, people are asked to come to church in slacks. Services are held at various hours to take advantage of the different parts of the day.

In view of all this it's amazing that many congregations still cluster in old, airless buildings. A few electric fans would make a world of difference at little cost. For a few dollars more, powerful exhaust fans can take the air in a church building. If candy stores and butcher shops enjoy air conditioning, why can't church? Maybe I'm being unduly influenced by writing this in the 98-degree heat which marks Philadelphia's eleventh consecutive day of 90-degree weather. Maybe the memory of last Sunday's baking church and lack of preaching this Sunday in a new church have something to do with this plaint. It's hot almost everywhere in summer, but sometimes it's possible to do something about it.

The Lutheran.

## ST CANADA DISTRICT MEETS

(Continued from page 13)

He spoke Friday evening on the 12th of II Corinthians 4: 8-10, especially applicable to the disturbed conditions in Colombia in recent years. He showed some interesting articles brought from Colombia.

On Saturday evening we had the pleasure of having Pastor Raymond Olsen of the new Faith Lutheran Church now being built in North West Calgary (by the E.L.C.) speak at a program arranged by the Luther League. It was a great pleasure to the congregation visitors to hear the fine organ music provided by Mr. Thorvald Larson and the numbers rendered by the choir were much appreciated.

We will long remember the beautiful solo by Mrs. J. Yerex, "The Stranger of Galilee." Mr. Larson, playing on the organ as a solo, "My God and I" and "Thanks Be to God" beautifully

sung by Eleanor Rasmussen of Standard.

The ladies of Sharon had prepared very fine meals, tastefully served, and it was nice to find a cool place during these very warm days. The afternoon coffee was good, and it gave a chance to exchange friendly greetings.

Sunday evening found most on their homeward journey after four busy days, perhaps a little tired physically, but mentally and spiritually refreshed.

Next year the convention will be in Winnipeg and we hope many will plan to attend, to share these good things. And let us ever keep in mind Mark 5:19. —Mrs. C. R.

## OUR FOREIGN MISSIONS

(Continued from page 7)

with a part in the new independent African church, the present school system, and the new Nigerian government. When I receive letters from our black boys in places of responsibility, as the one I received today from Kaduna in the Welfare Service and his lovely wife—he was one of my first school boys—then I am filled with gratitude.

Now I wish to thank all our wonderful American friends that have prayed for us and ours. Thanks for your sacrificial giving and kind letters. Our reward belongs to you also, for without you the work could not have been done. Thanks again for all your letters and cards and gifts.

Yours in His service,

Florence Thompson.

## NEWS AND NOTES

(Continued from page 2)

kota, by the chairman of the board, N. B. Hansen. She will leave Minneapolis by plane on October 15 and arrive in Numan, Nigeria, Africa on October 17. We encourage our people to pray for God's blessing on the commissioning of this new missionary and her service in the mission field. Miss Rohe is a grand-daughter of the old Pastor Rohe of our synod.

Mail will now be addressed again to: Lloyd Neve, 117 Ni Chome, Sasayama Machi, Kurume, Japan.

## The Motorist's Prayer

The Australian Road Safety Council is making every effort to lessen the toll of road accidents. In issuing the following prayer, composed by the well known Australian sociologist, F. Oswald Barnett, it says: "All too often we try to solve our problems by purely secular means, and while the Australian Road Safety Council does not intend to slacken its endeavors in other directions it nevertheless welcomes this opportunity to carry its life-saving campaign into the spiritual sphere." O ever-present Lord, I pray, Be with me at the wheel today. Fill every corner of my mind, That wandering thoughts no lodging find.

And take control of my two eyes, That I may be alert and wise, And take my feet, and take my hands, That they react to quick demands.

Give me thy guidance, Friend Divine, For other folk as well as mine. Then, when we come to journey's end, My prayers to Heaven will ascend, To utter thankfulness to thee, Who kept the wheel all day with me. —The Church Chronicle.

## An Hour at a Time

An hour at a time, and the hardest task is over,  
A day at a time, and the longest year is past,  
A year at a time, and the fullest life is finished,  
And God goes with us until we're home at last.

So the hours, the days, the years, and all the life-time  
We'll leave with him who doeth all things well.  
We'll catch the rainbow that through the tears he sends us,  
And know he's with us until with him we dwell.

All praise to God, our loving heavenly Father,  
And praise to Jesus, who saved us from our sin.  
Praise to the Spirit, who teaches, comforts, guides us,  
Oh, hallelujah! To heaven he'll lead us in. —Selected.

## POWER WITH GOD AND WITH MEN

(Continued from page 4)

It takes power to say "No" when others say "Yes," and vice versa. It takes power to keep cool when others are hot, or when everything goes against you. Millions have been blessed, kept, upheld, filled with the power of God, and He is very anxious also to supply you with a full measure of it. You may be the one through whom God wants to reach, bless and send this power to men and women with whom you come in contact. Will you not, my dear friends,

slip your weak hand into His strong, big and almighty hand, and let Him fill you with His power? Will you not submit to His will as Jacob did of old, as the little group of disciples did? And you will also have power and influence with men to accept Christ as their Savior too. As Christians we cannot have power with men, influence them or help them, unless we first have been filled with power from God. It was that way with Jacob, with His disciples of old and it is the same today, God hasn't changed and His power is still the same. He is still ready to bestow His power upon us for the asking.



# Parish Education

## My Church . . . A Teaching Church



### RALLY DAY FOLDER AND CARD

The NEW 1955 Augsburg Rally Day folder is a four-color folder in brilliant autumn colors. The emphasis is upon the importance of family attendance at church with the Scriptural reminder: "Train up a child in the way he should go, and when he is old he will not depart from it."

Also available is a four-color post card with the same picture as the folder above.

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**POST CARD—25c per doz.; \$1.50 per hundred**

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—	Recognition Folder	\$.50 a dozen
—	(5558L) Service Folder	\$1.75 a hundred
—	(559) Rally Day Card	25c per doz., \$1.50 a hundred
—	(9296) Souvenir Tags	25c per doz., \$1.50 a hundred
—	(1020) Metal Buttons	30c per doz., \$2.00 a hundred
—	(3006) Rally Day Offering Envelope	75c per hundred

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